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continuous text of the 'Parole' which is merely interrupted in dictation by other speakers. The subject is *Der Prinz von Homburg*—, l. 269. Again, Note to l. 493: "*du hörst*;" supply 'that we are ready,' copied from Nollen. The present tense refers to the words of Kottwitz spoken but a moment before in ll. 477-481. Note to ll. 1264 ff.: "An invention of Natalie's. It is not probable that the Elector would entrust so important a matter to her." This follows Nollen. As Colonel of her regiment she takes the liberty to commit an insubordination herself, as a foil to the Prince's. Baker himself seems to have an inkling of this (p. xxxvii). Note to l. 1581: "*In den Sternen fremd*," either 'a stranger to high ideals,' or 'short-sighted,' as *kurzsichtig* in l. 1583." Again direct from Nollen. The phrase is derived from astrology, and implies inability to read the destinies of nations as shown by the positions of the planets; here, 'unwise in statecraft,' in assuming that future power can be secured by crushing out initiative in the army. In l. 1719 it matters little that *delph'sche* refers to the oracle of Apollo at Delphi; the whole point is that the oracles of Apollo were always capable of more than one interpretation. Neither editor notes this fact, though it is obviously Kleist's sole reason for mentioning the *delph'sche Weisheit* of the Generals. The Elector has just given a second interpretation of Hohenzollern's argument. See ll. 1713-8.

Baker missed another opportunity in ll. 1294 f.: "Ich glaub's; nur schade, dass das Auge modert, Das diese Herrlichkeit erblicken soll." Nollen refers to a passage in l. 990, where *duftend* is used by the Prince to describe his dead body, and comments on Kleist's tendency to use terms that were elsewhere taboo because of their ugly suggestion. It is much more to the point to note that this is one of the finest examples of the result of the poet's struggle with Kant's *Kritik der reinen Vernunft*.

The Introduction and Notes as a whole represent at best a lost opportunity and inexcusable borrowing. One wonders how such a piece of work could have passed the scrutinizing care of the general editor.

Excellence of printing and binding can not

atone for such unfortunate editorial shortcomings. Those who wish the better of the two editions will continue to use Nollen's in spite of defects due to its age, unless a brief vocabulary outweigh all scholarly helps.

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## CORRESPONDENCE

### BELLS RINGING WITHOUT HANDS

In *Notes on Chaucer*, Dr. J. S. P. Tatlock refers to the conceit of *bells ringing without hands*, examples of which he cites from ballads, Old French romances, and other sources.<sup>1</sup> With the origin of this conceit and its diffusion in literary and popular tradition, the following remarks will deal.

The use of church bells, first mentioned by Gregory of Tours,<sup>2</sup> became established during the eighth and ninth centuries. Willibald, writing between 755 and 768, records for the first time a legend of a bell that rang of itself; on this occasion warning the monks of Fulda to return the relics of St. Boniface to Mainz:

"Mirabile statim ac memorabile . . . auditum est miraculum, aecclesiæque gloccum in signum ammonitionis sancti corporis, humana non contingente manu commotum est."<sup>3</sup>

As Willibald's work was widely read and imitated, this legend was freely copied by later writers.<sup>4</sup> In witness whereof, certain texts may be put in evidence.

1. Nun of Heidenheim (c. 778), *Vita S. Wynnebaldis*: "Confestim . . . illa glocca in aeclesia sine manibus hominum, sine omnium adminiculo se ipsam commovere cepit."<sup>5</sup>

<sup>1</sup> *Mod. Lang. Notes*, XXIX, April, 1914, p. 98.

<sup>2</sup> *De Virtutibus S. Martini*, III, 23: Interea signum movetur horis matutinis, adgregatur ut populus. Cf. III, 38.

<sup>3</sup> *Vita S. Bonifatii*, 8, ed. W. Levison, p. 53.

<sup>4</sup> W. Levison, *Vitae Sancti Bonifatii*, p. xvii.

<sup>5</sup> G. H. Pertz, *Monumenta Germaniae Historica*, XV, 115.

2. Monk of Hornbach (c. 826), *Vita S. Pirminii*: "Dum . . . sanctum corpus gleba levaverunt . . . tintinnabulum . . . angelicis, ut credendum est, manibus pulsatum, . . . iucundum reddidit sonum."<sup>6</sup>

3. Altfrid of Münster (d. 849), *Vita S. Ludgeri*: "Sed et cloccarum illic sonitus frequenter audiebatur, humana non tangente manu, sed agente potius cognitione deitatis arcana."<sup>7</sup>

4. Flodoard of Rheims (948), *Historia Remensis Ecclesiae*, IV, 41: "Cui dum propinquare coepissent eis adhuc . . . spatio leugae fere distantibus, ecclesia signa nullo impellente resonare coepere."<sup>8</sup>

As bells were rung to welcome distinguished persons,<sup>9</sup> so, according to Heiric of Auxerre (d. 876), the bells of a church in Orleans rang of themselves in honor of St. Germain.<sup>10</sup> In a hagiograph written about 900, the bells of Groix are made to greet St. Gwenael of Landevenec, Wales.<sup>11</sup>

It is evident, then, that by the middle of the tenth century, a literary tradition of bells ringing without hands on certain joyous or solemn occasions, was known to the clerics of Mainz, Heidenheim, Hornbach, Münster, Rheims, Auxerre, and elsewhere. During the eleventh century, the legend passed from the hagiography to the *chansons de geste*, of which "the church had been the cradle."<sup>12</sup> It is thus

found, as Dr. Tatlock observes,<sup>13</sup> in *Amis et Amiles*, *Li Coroonemanz Loois*,<sup>14</sup> and *Florence de Rome*;<sup>15</sup> also in the romance of *Clariss et Laris*. Bédier has shown, moreover, that *Amis et Amiles* reverted in the twelfth century to ecclesiastical tradition:<sup>16</sup> the hagiograph of *Amicus and Amelius* retains the miracle as in the original text. In time, the legend became a mere literary commonplace of the hagiography.<sup>17</sup>

In popular tradition, the belief that church bells at times ring of themselves, is widely prevalent, as shown by the testimony of ballad and tale. Records of it exist in English, Icelandic, German, French, Italian, Spanish, Breton, Welsh, Moravian, and Wendish.<sup>18</sup>

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#### COMFORT'S TRANSLATIONS OF CHRÉTIEN DE TROYES

Among the recent publications in *Everyman's Library* is a volume by Professor W. W. Comfort containing translations of four of the romances of Chrétien de Troyes. The translations themselves are excellent, closely following

<sup>6</sup> *Mod. Lang. Notes*, XXIX, April, 1914, p. 98.

<sup>7</sup> Only in the text of manuscript D. (E. Langlois, *Li Coroonemanz Loois*, p. 128).

<sup>8</sup> This romance has been connected with the legends of St. Elisabeth of Hungary. (L. Karl, *Florence de Rome, et la vie de deux Saints de Hongrie*, *Revue des Langues Romanes*, LII, 1909, pp. 163-80.)

<sup>9</sup> J. Bédier, *Les Légendes Épiques*, II, 189, ff.: "L'hagiographe d'Ami et Amile avait sur sa table la *Vita Hadriani*, . . . les *Annales Regni Francorum*, . . . une rédaction de la chanson française d'Ami et Amile; il a mêlé le tout, pour conférer quelque dignité historique à la légende de ses saints."

<sup>10</sup> E. Kölbing, *Amis et Amiloun*, p. cvi: "Dum vero ad sanctam ecclesiam currerent, ut et ibi Deo gratias redderent, mox tintinnabula Deo volente per se sonare ceperunt."

<sup>11</sup> F. J. Child, *English and Scottish Popular Ballads*, I, 173, 231; III, 235, 244, 519. P. Sébillot, *Le Folk-Lore de France*, II, 454; IV, 142, 143, 174, 342, 380. J. C. Davies, *Folk-Lore of Wales and Mid-Wales*, pp. 209-10 (of a death foretold by the spontaneous ringing of a church-bell).

<sup>6</sup> *Acta Sanctorum*, 3 Nov., II, 42. The reference is to a chapel-bell ringing of itself as St. Boniface's funeral train passed by.

<sup>7</sup> *Ibid.*, 26 March, III, 651.

<sup>8</sup> G. H. Pertz, *Monumenta Germaniae Historica*, XIII, 592, relating to St. Balderich of Rheims.

<sup>9</sup> Gregorius Turonensis, *Historia Francorum*, VI, 11: "Ingrediuntur dux . . . et episcopus . . . cum signis et laudibus."

<sup>10</sup> *Acta Sanctorum*, 31 July, vii, 257: "Cum . . . Aurelianensi urbi iam proximus immineret, extemple signa basilicae senioris nemine impellente concussa concentu ultroneo . . . adventus eius coeperunt esse praenuntia."

<sup>11</sup> *Ibid.*, 3 Nov., I, 677: "Cum enim applicaret insulae, campanis ecclesiarum nullo pulsante diu sonantibus, et quasi applaudentibus in introitu sanctorum insulani . . . mirabantur."

<sup>12</sup> J. Bédier, *Les Légendes Épiques*, IV, 475-6.